January
1953

The Malaysia Message

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Down the River to Conference

Fifty-one years after the Methodists first invaded Sarawak and established a beachhead at Sungei Merah, their spiritual descendants converged upon Sibu to organise their own Provisional Annual Conference. Down the Rejang River they came, from places scarcely on the maps and from well-established mission stations, for the gathering of church leaders, December 3-7.

Permissive legislation passed last May by the General Conference at San Francisco had stated:

> Upon full compliance with all provisions of the *Discipline* of 1952 relating thereto the Methodist Church in Sarawak (Borneo) is authorized to organize into a Provisional Annual Conference during the quadrennium ending in 1956.

Meeting in the Church at Sibu, the new Conference listened to encouraging reports from the four District Superintendents, the Revs. Wong Dong Sing, Lower Rejang River; Louis R. Dennis, Upper Rejang River; James T. S. Ling, Sibu; and Burr H. Baughman, Kapit.

Two Batak pastors, Lucius D. Mamora, of Nanga Mujong Iban Church, and Jaleb Manurung, of the Iban Church at Nanga Meluan, were admitted on trial as travelling preachers.

Bishop Raymond L. Archer presided and preached at the service of worship on the closing day of the Conference. On this day, too, the appointments for 1953 were read.

Mr. Baughman reported that the first District Conference for Kapit District was held November 21-22 with a good representation of Iban "present, reporting, discussing, and voting." Nuing anak Kudi, Ng Tuck Wai, and Thomas A. Harris were given credentials as local preachers. Nuing is undoubtedly the first Methodist Iban to receive these papers. Mr. Ng and Mr. Harris are missionaries from Ipoh and America, respectively.

Mr. Baughman reported also that there are now 1,234 baptized Christians (including children) among the Iban people in Kapit District, indicating phenomenal growth in this ministry.

Mrs. Archer accompanied the Bishop on the Sarawak trip and she was recognized officially by the Conference. The Archers had arrived in Kuching by the "Rajah Brooke", November 24, and had gone on to Sibu on the "Meluan" the next day. They returned to Singapore on December 10.

New workers appointed to work in Sarawak since January, 1952, were also presented to the body. They include the Rev. and Mrs. Douglas P. Coole, Miss Martha Graf, Mr. and Mrs. W. W. Overholt.

Greetings from Bishop & Mrs. Archer

Due to an unusually busy period these last few weeks, we have been unable to send out the usual holiday greetings to friends in the Singapore Area. We do, however, send our hearty greetings to our friends and co-workers through The Malaysia Message. We pray that God's richest blessing may rest upon you all as we enter the New Year, filled with unusual possibilities for Christian witness. May the memory of the coming of the Christ Child be more real to us than ever before. We also wish to express our genuine appreciation of your thoughtfulness, in sending us Christmas and New Year's greetings.

Bishop & Mrs. Raymond L. Archer

A New Portrait of John Wesley

Coincident with the Year of Evangelism in 1953, commemorating the two hundred and fiftieth anniversary of the birth of John Wesley, the painting which appears on our cover has recently been presented to the Methodists in the United States of America by the artist who painted it, Mr. Frank O. Salisbury, of London.

The portrait is the third of a series of studies done by Mr. Salisbury. The first one was painted to mark the British Methodist Union in 1932, was exhibited at the Royal Academy two years later, and now is at Wesley's House and Museum on City Road, London.

Later the artist completed a second picture which hangs at Westminster Central Hall in London, where the Rev. Dr. William E. Sangster is the minister.

In all three portraits Mr. Salisbury has used Wesley's own clerical robes and the authentic bust of Wesley made from life by Enoch Wood. The present work is the only one of the three in which Methodism's Founder is wearing his spectacles. They are held in his hand in the first two pictures.

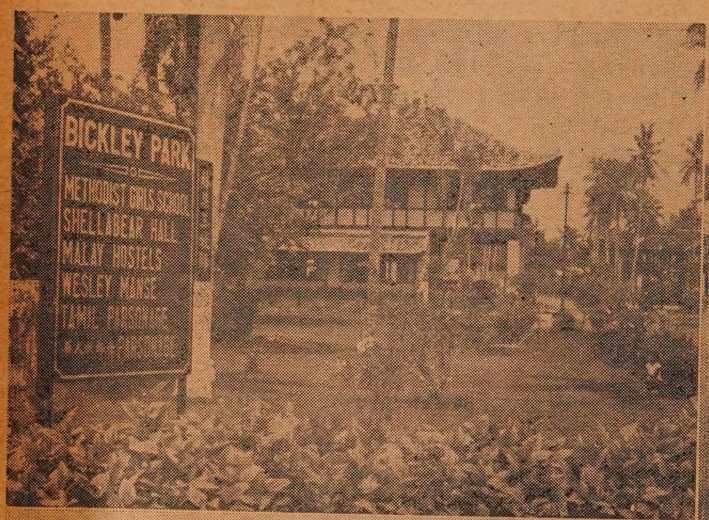
Mr. Salisbury is a Commander of the Royal Victorian Order of Great Britain, a Cavaliere of the Order of the Crown of Italy, a Doctor of Laws of Saint Andrews University, and a member of various Royal Art Associations. He studied in Great Britain, Italy, Germany, and France and exhibited his first painting at the Royal Academy, London, in 1899. He was also Gold Medalist at the Paris Salon.

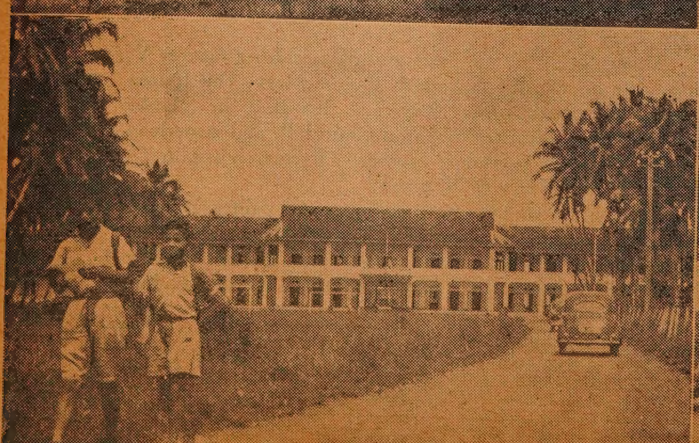
Among his other portraits are those of King George V, King George VI, the Dowager Queen Mary, the Queen Mother Elizabeth, the Princess Royal, the Duke of York, Prime Minister Winston Churchill, and American Presidents Calvin Coolidge, Herbert Hoover, Franklin D. Roosevelt, and Harry S. Truman.

There are also a number of historical paintings from his brush, notable among them that of Alfred the Great Rebuilding the Walls of London and Prime Minister Churchill Receiving the Freedom of the City of London.

CONFERENCE LEADERS: Bishop Raymond I Archer, president; the Rev. Theodore Runyan, hos district superintendent; the Rev. Waldo S. Reinoeh host pastor.

HISTORIC OLD MALACCA: Left — Bickley Park showing a part of the Methodist Girls' School; Shella bear Hall; Anglo-Chinese School. Right—Figures a City Hall look out across River-side Road to the Malacca River Bridge at Jonker Street; the residence at left where the Methodist Girls' School began at 126 Heeren Street, formerly the home of Mr. Tan Keong Keng; the site of the printing shop operated by William Milne, at the beginning of Tranquerah Road, with the Methodist English School and the Kubu Road Church in the background.





Reports and Business at Bickley Park

THE MALAYA ANNUAL CONFERENCE MEETS

New Years Day brought with it the opening features of the fifty-eighth session of the Malaya Annual Conference, which is meeting in the first week of January at Malacca. The Conference joined in a service of Holy Communion on January 2 as sessions commenced.

Scene of the Conference is historic and commodious Bickley Park, named in honour of Bishop George H. Bickley, who was resident bishop for Malaysia in 1920-1924, at the time the compound became the property of our Church.

Business sessions began on the afternoon of Friday, January 2, at the hall of the Methodist Girls' School, when Bishop Raymond L. Archer declared the Conference open for the transaction of business and some of the reports of the district superintendents were heard.

These reports were scheduled to be concluded on Saturday morning and a report on the General Conference was to be given by Bishop Archer and Mr. Joshua Baruch, lay delegate from the Conference to San Francisco.

Inspirational highlights in the programme were to be the admission of the class into Conference membership, on Saturday, January 3, and the United Methodist Service of Worship, with Bishop Archer preaching, on Sunday night at the Anglo-Chinese School Hall.

The old Church on Kubu Road was to be the setting for the service of ordination, also scheduled for Sunday. Leaders for daily devotional hours were to be the Revs. Wong Hong Hee, Tracey K. Jones, Jr., and T. R. Doraisamy. "The Bishop's Hour" was in the planning for the 5.30 time on Saturday and Monday afternoons. In addition, a regular morning "Fellowship of Prayer" was to be held at 7.00 o'clock daily.

A panel discussion, "Looking Ahead in Malayan Methodism", was on the agenda for Sunday morning, 11.00 o'clock, conducted by the Conference Board of Evangelism. Two special features were provided in the programme in a travel talk by Mr. Baruch, on Monday evening, and the unveiling of paintings done by the Rev. Low Kway Song, pastor of Malacca's Straits Chinese Church, on Tuesday morning at the Malay Girls' Hostel.

The answering of disciplinary questions and the reading of the appointments are in the schedule for the final session on Tuesday afternoon, January 6.

Delegates were housed during the sessions at Shellabear Hall, the boys' and girls' hostels, and at Klebang Methodist School.

The Conference has never met in Malacca before. It is fitting that this year the Methodist conclave should inaugurate the emphasis on evangelism, which is the world-wide programme for 1953, in the old Settlement where have begun several Christian missionary enterprises over the past five centuries.

Reports of boards and committees were to be heard as follows:

Saturday, January 3, 11 a.m.—Ministerial Training and Qualifications.

Monday, January 5, 9 a.m.—Lay Activities, Education, Woman's Society of Christian Service, Evangelism.

Monday, January 5, 11 a.m.—Malayan Christian Council, Trinity College, Home Missions, The Advance for Christ in Malaya, New Village Work.

Monday, January 5, 3.30 p.m.—Commission on Christian Education, Educational Secretary.

Tuesday, January 6, 9 a.m.—World Service and Finance, Conference Claimants, Conference Treasurer, Conference Statistician.

Tuesday, January 6, 2 p.m.—Resolutions and all others not previously reporting.

The Malaya Conference Woman's Society of Christian Service held an organisational meeting at the Anglo-Chinese School Hall, January 2, 9.00 a.m., and the Annual Meeting at the same place on the following day at 11.00 a.m. Miss Helen Loomis, president, was the leader of these gatherings of Methodist women.

Arrangements were made to hold committee meetings in the free time provided for that purpose in the afternoons and evenings. These began as early as the night of January 1, when the Board of Ministerial Training and Qualifications was called to meet.

Nomination and election of the quadrennial boards, committees, and commissions made the task of the Committee on Nominations a difficult one this year. Changes in the 1952 *Discipline*, as a result of legislation passed by the General Conference, also presented occasions for adjustment to new situations.

Conspicuous by their absence this year were the ministers and laymen from Sarawak, who organised their new Provisional Annual Conference in early December at Sibu.

The Rev. Low Kway Song, pastor of Straits Chinese Church, Malacca

"THERE WERE GIANTS IN THE EARTH. . . ."

Malacca has witnessed the early beginnings and the formation of many of the traditions of the land called Malaya. Its history goes back to the fourteenth century, from the days of the early Malay State to the time of Portugese control, which began in 1511, and thence to the Dutch conquest of 1641 and the possession by the British in 1795.

The foundations of the Christian religion in Malaya are laid in Malacca, too. Although The Methodist Church was established in Singapore twelve years before it expanded to Malacca, while other groups chose Malacca as the first centre of operations in the Peninsula, the structure of our Church in the old Settlement is an enduring one with deep roots.

The history of our stations in Malaya is measured across the years by the consecration and vision of certain dominant personalities. This is particularly true of Malacca Methodism. The names of Shellabear, Pugh, Eklund, and Dodsworth conjure up memories in the minds of their fellow-workers who remain from those earlier days; and there are others who are still helping to carve out the destiny of the Church in Malacca.

It began in 1898 when, after expansion had been effected in Penang, Ipoh, and Kuala Lumpur, Chieu Sin Un, a British and Foreign Bible Society colporteur, was sent to Malacca by the Methodists. Not long after, Chieu was succeeded by the Rev. Lau Seng Chong, who came from Penang when it seemed impossible to secure a missionary for the new work. But his service was short, too, for he died in 1902, and it was not until two years later that the Rev. and Mrs. William G. Shellabear arrived.

Dr. Shellabear had arranged with the Bible Society to complete his translation of the Bible in Malay and this occupied much of his time for several years after coming to Malacca. But it was in the Settlement that he found the opportunity he wanted for work with the Malays. And, just as important, it was there that Mrs. Shellabear was to make her most distinctive contribution.

Before the end of 1904 she had planted the seeds of two institutions which are thriving today and through which she is remembered in Malacca. She opened a girls' school in the home of Mr. Tan Keong Keng, and she helped to make it possible for Miss Ada Pugh to become a missionary of The Methodist Church.

Mr. Tan had five daughters and he expressed an interest in their education to the extent that his own home at 126 Heeren Street was offered as the first school room. The house is still standing. This was quite a forward step by Mr. Tan due to the suspicion surrounding education for girls at that time. All five Tan sisters and their brother became Christians, with Siok Kim being the first to be converted. Three of them are still living. One daughter married the Rev. Goh Hood Keng and worked with him at Straits Chinese Church, Singapore, until her death in 1924.

Miss Pugh, who had been with the Bible Society, found in 1904 that the Society could no longer furnish her financial support and so faced the necessity of returning to her home in England. But letters were sent to New York and she was able to join our Mission in November of the same year. Her responsibility was to assist in the founding of a boarding school for girls which is now known as Shellabear Hall. Except for infrequent furloughs, Miss Pugh remained in Malacca as virtual mother to scores of girls until 1934, when she was transferred to Taiping. When she was ready for retirement in 1940, she received a royal welcome back to the scene of her earlier labours in Malacca and met again her "children" of two generations. She lives now in England.

The girls' school made rapid progress in those days, in spite of crowded facilities. In 1906 there is this report: "The Conference decided that vernacular teaching must be introduced into all our girls' schools with the exception of the one located at Short Street, Singapore. We will endeavour to make this a purely English teaching school of first grade. The results obtained in the girls' school at Malacca were largely instrumental in determining the action taken. It was satisfactorily shown that a girl having been first taught in her own vernacular was not only able to enjoy her knowledge and evince an interest in reading books in a language she understood but that she was a more apt and intelligent pupil in English afterwards."

With the completion of the Bible translation in 1907, Dr. Shellabear was asked to take over the management of the training school for ministers which was moved to Malacca from Penang. Soon the institution to train Bible Women came to Malacca as well.

Assistance in tackling these jobs came in the person of a new recruit. "Mr. Albert Eklund, of the Theological School at Upsala, Sweden," said *The Malaysia Message* in April, 1908, "is the latest addition to our force of missionaries in Malaysia. He has already a fair command of English, and will for a while reside at Malacca to cultivate a working knowledge of Malay and Chinese."

Although the *Message* had incorrectly written Abel Eklund's name, it was accurate in listing the rather large order which was his. By June, he now recalls, Dr. Shellabear set him to teaching in Malay in the training school, which was the antecedent of Trinity College. He wrote out his classroom lectures, complete with notes in Swedish or English in the case of the more unfamiliar words, and did his best. By October, when Dr. Shellabear moved on to Sitiawan for work among the Sakais and sent his family on leave, Mr. Eklund became supply pastor for the Straits Chinese Church and, in 1909, by Conference appointment, the full-time pastor!

It was in 1908, too, that Miss Pugh went on furlough, and Miss Jessie Brooks was sent as her substitute. When "Missy Pugh" returned, Miss Brooks proceeded to Penang but a Canadian lady, Miss Hendee, was assigned to Malacca and remained until 1915.

Meanwhile, a new school was soon to come into being. Mr. Eklund was sent to Singkawan, West Borneo, in 1910, returning to Malacca in 1912 for a final year of commuting back and forth to Borneo before his well-

deserved furlough in 1913. Mr. C. C. Underhill came to Malacca in 1910 and his assignment was to organise a school for boys. This he did, only to follow Mr. Eklund's pattern by transferring to West Borneo in 1912. Dr. Shellabear in 1913 was made superintendent of a newly-formed Malacca District, which included Sarawak. A succession of head teachers filled the breach at the boys' school, but the Conference despaired because of its slow progress. Mr. Koan Thien Po, a Mr. Hanam, and others worked with it, but it was not until 1922, when Mr. J. A. P. Oswald became Headmaster, that a satisfactory solution was reached.

Along with the attention to schools, the Mission did not neglect the pressing need for a Church building. Dr. Shellabear had been preaching in a humid shophouse. The little group of workers prayed earnestly that the problem of securing title to a piece of land could be overcome and that financial aid could be found to do the job. Mrs, Shellabear had sent a gift of Malacca nest-baskets to her friends, Dr. and Mrs. John F. Goucher, when Dr. Goucher was president of the college in Baltimore Maryland, that bears his name. The smallest basket had contained a note on which was written two words, "Remember Malacca." Dr. Goucher showed the reminder to a philanthropist friend who had been in the habit of using his wealth to finance new church projects but who had decided to endow other types of institutions in the future.

Mrs. Emma Ferris Shellabear

This man agreed to make a donation for the Malacca Church and when the cable arrived, stating that $5,000 gold had been set aside for this purpose, the entire Mission colony was convinced that here was a definite answer to prayer. Bishop William F. Oldham dedicated the new building on Kubu Road in July, 1909.

Meanwhile, the training schools for men and women were moved to Singapore in 1910 by the Rev. H. B. Mansell. The girls' school occupied a new building in 1913 and Dr. Shellabear reported: "Miss Atkins, as principal, has done much to bring the teaching up to the requirements of the Government code, but there is no marked increase in enrolment, for the Malacca Chinese are much slower than those of the other Settlements in adopting new ideas, and have not yet realised the importance of educating their girls. House to house visitation is necessary in order to persuade parents to send their girls to school, and then they must come in the school carriage even if they live just across the street!"

Miss Wagey came in 1915 to replace Miss Hendee and, when Misses Wagey and Atkins went on leave in 1917, a Miss Vail was sent to Malacca. She was joined by Miss Mary Olson after a time, and a Miss Akerstrom came still later.

A new day dawned for Malacca Methodism on October 28, 1920. That was the day when Dr. and Mrs. Shellabear arrived from furlough, accompanied by two new recruits who had studied with them at Hartford Theological Seminary the previous year. A devastating illness had beset Dr. Shellabear on the voyage, particularly distressing in the passage through the Red Sea, which made necessary his return and that of his wife on the very next boat. Nevertheless five days after arrival in Singapore, the new couple came on to Malacca take up their work. They were the Rev. and Mrs. Marmaduke Dodsworth.

The Shellabears never returned to the field but their beloved interests in Malacca were in good hands. The Dodsworths knew no other station until February 1, 1934,

Mrs. Loh Hung Loon, principal of Methodist Girls' School, Malacca

when they left for their second furlough. Here again the experience of Mr. Eklund was very nearly repeated, for at the Conference of 1921, his first in Malaya, Mr. Dodsworth was named editor of *The Malaysia Message* and a year later became superintendent of the Malacca District. Add to this the concerted opposition from conservative elements of the Chinese population and the new experiences resulting from the ambition of the newly-arrived missionaries to live and work in a Malay kampong.

The address, "30 Lorong Panjang, Malacca," appeared on the cover of the *Message* until October 1923, when a mission bungalow was erected at the present Bickley Park compound on Tranquerah Road. This piece of property, acquired in 1922, has been large enough to accommodate almost all the buildings of The Methodist Church in a programme of enlargement whose end is not yet.

The girls' school had outgrown its facilities by this time and wanted to move to a location which would afford more room and less noise. The Bickley Park structure was not ready until 1926. The school for a time was known as "Suydam Girls' School", in honour of Mrs. Rebecca Kooper Suydam, wife of an American shoe manufacturer of Dutch origin who gave $500 gold to the School. Now, however, it is called "Methodist Girls' School, Suydam Memorial."

Miss Jane M. Dickinson had been appointed to Malacca at about the same time the Dodsworths came, and Miss Elbertha Conn (later Mrs. Irvin S. Motz) came in 1922. She was succeeded by Miss Fanny Shellabear, who returned to her childhood home as a second-generation missionary. At the same time, Margaret, her sister, was appointed to Klang. Both are still in the missionary family. At Malacca, in 1925, Fanny was married to the Rev. Robert A. Blasdell, and this couple in the thirties and forties saw a great deal of service in the Settlement as resident missionaries in district and hostel work, in addition to literature work in the Malay language. Then, in 1928, Margaret became the wife of Mr. David L. Gulland, of Klang. The Gullands have continued to reside in Klang and are active in the Wesley Church. Mrs. Gulland is a senior teacher in Methodist Girls' School, Klang.

Mr. Samuel Carey became headmaster of the Anglo-Chinese School, Malacca, in 1924, when Mr. Oswald went to Parit Buntar on transfer. The Rev. Raymond D. Roche came late in 1925 to succeed Mr. Carey and, after Mr. Philip F. Mayer was principal in 1926, Mr. Roche returned to stay until 1930.

Through these years a slow development of the vernacular churches had been evident. The Straits Chinese congregation had the services of Mr. A. W. Thambyah, a teacher in Malacca High School, and of Mr. Chong Ah Poon, who supplied the pulpit several times for extended periods, and eventually Dr. Ho Seng Ong became supply pastor. In the Tamil Church, the names of Daniel David, J. J. Kovilpillai, J. Milton David, Edward Isaac and Kingham Joseph appear. The Chinese Church is mentioned as early as 1906, when Lim Tui was supplying the pulpit. Mr. B. D. Li and the Rev. Kong Iau Siong were associated with Mr. Eklund and then Ti An Kok is listed. Yap Yik Tong came in 1922. The Rev. Chua Iok Han was closely associated with Malacca Methodism during all of the time the Dodsworths lived there. The Rev. Lim Hong Ban in 1934 became Chinese District Superintendent.

By 1925, Bishop Titus Lowe, after a tour of the Peninsula, could write: "Brother Dodsworth has all his work well in hand. He was the providential man for the Malacca situation."

1927 was furlough year. Miss Pugh had not been on leave in seven years and a half, and the Dodsworths had been on the job for more than six years. The Rev. and Mrs. T. W. Bowmar, Miss Mirtha Shivley, and Miss Mechteld Dirksen assumed their places for a time. Miss Genevieve G. Stowe came to the Girls' School in 1928, and then Miss Della Olson and Miss Gazelle Treager became Principal in turn. The eight classrooms built at Bickley Park and opened for use in 1926 comprised the first unit of a building that is still growing. A new section stands ready now for use by the second term of 1953.

The change in location permitted the Anglo-Chinese School to move into the abandoned quarters on Kubu Road. It was not until the eve of the Japanese occupation, November 13, 1941, that the boys' school was able to move out on Tranquerah Road, too. The old building on Kubu Road is still in use by the Methodist English School.

Miss Pugh and the Dodsworths returned each for one more term in Malacca. Dr. Ho Seng Ong came from Kuala Lumpur to be principal of the Anglo-Chinese School in 1930, and was associated with the institution until the time of the British Military Administration. Dr. Ho served, in addition, as pastor both of the Wesley Church and the Straits Chinese Church, as need arose. Twelve classrooms were opened by Sir Shenton Thomas, Governor of the Straits Settlements, who joined with Bishop Edwin F. Lee to congratulate the School on its achievement in the face of ominous war clouds, on that day in 1941. There was also an assembly hall, teachers' rooms, and a principal's office.

Now the dream was coming true. Both schools had fine new buildings on very advantageous locations and there were hostels for boys and girls, in addition to Shellabear Hall whose service, like Tennyson's brook, seemed to "flow on forever." Changes in personnel there were, of course, in all the institutions. Dr. Ho's service in Malacca was interrupted only by a leave of absence in 1936, when Mr. S. K. Ratnam acted in his stead. Following Miss Pugh's departure in 1934, Miss Eva M. Sadler began a relationship with Shellabear Hall which continued until 1951.

Miss Della Oslon succeeded Miss Traeger at the Girls' School in 1932 and Miss Marion Royce was appointed principal in 1935. Miss Martha Gertsch, now Mrs. Herbert H. Peterson, came in 1938 and was succeeded two years later by Miss Bonita Bloxsome, sister of Mrs. Hobart B. Amstutz. Miss Mary Olson relieved Miss Sadler during 1937, while the latter was on furlough.

Dr. Ho was Wesley Church pastor in this period until the coming of the Rev. Burr H. Baughman in 1938. Mr. Baughman had to divide his time between school and church work, on the one hand, and missionary activities among the Sakais of Pahang on the other. Mr. Blasdell during most of the decade, 1930-1940, was assigned duties as district missionary or district superintendent with Malacca as one centre for concentration. Mr. Low Kway Song began his pastorate of the Straits Chinese Church in the pre-war years and is still in Malacca.

The situation in 1946 found Mr. Low and Mr. Blasdell associated with the Rev. N. G. Manickam, pastor of the Tamil Church, and Mr. Goh Choon Lim and Mrs. Loh Hung Loon, principals of the boys' and girls' schools, respectively. Miss Sadler was soon back at Shellabear Hill and the Rev. and Mrs. Carleton H. Foss came to take up the work of the Wesley Church and the hostels.

Present district superintendent is the Rev. Theodore Runyan, of Singapore, and the Rev. and Mrs. Waldo S

(Turn to page 10, please)

Editorial

Miracles and Manuscripts at Malacca

Although The Methodist Church was not founded in Malacca until 1898 and did not begin to flourish until about forty-six years ago, the evangelisation of the Settlement by Christian missionaries dates back to the middle of the sixteenth century.

The remarkable and prodigious missionary of the Society of Jesus, Francis Xavier, spent some time in Malacca after coming here from southern India. His great missionary tour began from Goa, the Portugese stronghold in southwest India, and reached its high point when he arrived at Japan on August 15, 1549. He went to Japan after a stop-over in the Celebes.

It was because Malacca and Goa and Macao were all Portugese colonial outposts that Xavier was able to gain ready access to all of them. Even as Alfonso d'Albuquerque captured Goa late in 1510 and then took Malacca six months later, so this Jesuit apostle of Christianity came from spiritual exploits in Goa to plant the faith in Malay territory.

Indeed, Saint Francis is given credit for influencing the course of Portugese governmental and military matters. On one occasion, in 1547, while preaching on a Sunday morning at Malacca, he fell into a trance and perceived a fleet of the Malay rulers from Pahang, Johore, and Perak defeating the twenty great vessels of the Achinese on the Perlis River. But he had his misgivings, too.

"Malacca was the scene", says Sir Richard O. Winstead, "of Saint Francis Xavier's most famous miracles, but when he left it he shook the dust off his feet and ordered the members of the Society of Jesus to abandon a place so wicked." Corruption was rife in Malacca but there were greater reasons for the comparatively short duration of Portugese rule. One was the hatred of Muslims, which had been fed on the strife in Europe in an earlier day and which reacted against Portugal in the battle for Asia's trade favours.

Macao was penetrated by Saint Francis but he was denied entrance into China and so found his way on to Japan. He was there two years and four months and his travels were wide and frequent. Much of his work in Japan was seemingly nullified by later persecutions and royal decrees. And yet: "His name is still mentioned with enthusiasm among the pagans in Japan and the Occident. The conversations which he effected and the miracles he wrought almost defy belief. It is a testimony to the solidity of his teaching that although Catholicity was apparently obliterated in Japan by a series of bloody persecutions, the French missionaries who entered the country in 1860 found 30,000 Japanese Christians there. In spite of the absence of priests, the doctrines and practices received from Francis Xavier which meant death to profess openly had been handed down from father to son for a period of nearly 300 years."

Xavier returned to Goa in 1551 to recruit new workers for the mission to Japan. He also embarked on a new effort to get into China. But he died on December 2, 1552, on the lonely Island of Sancian, about six leagues from Canton. The Jesuit movement, first initiated by Ignatius of Loyala, continued to make a definite imprint in the East. But it was Xavier, who, it is said, visited and planted the faith in fifty-two kingdoms and preached the gospel over 9,000 miles of territory in the ten-year period of his journeys in Asia, whose name is remembered.

He was buried in Malacca and the spot can be seen in the ruins of the old cathedral on Saint Paul's Hill, overlooking the Straits of Malacca. Later his remains were interred at Goa. Says Father James Brodrick, author of a recently published biography of Saint Francis: "He remained to the end a man, a passionate, obstinate man, capable at times of fierce resentments and highly

The ruins of the old Church on Saint Paul's Hill, where once the body of St. Francis Xavier was interred, and the Straits of Malacca beyond

autocratic actions, which, however, did not prevent him from being one of the most generous, large-hearted, lovable human beings this sad world has ever known."

Macao and Malacca were associated together again in the life and work of the first Protestant missionary to China, the Rev. Robert Morrison. And again the relationship to these two places was determined in large measure by his failure to gain permission to enter China, except for the establishment of his residence at Canton. He came to the East in 1807 as a representative of the London Missionary Society. The East India Company refused to give him passage on their ships and so he went to the United States and found a ship bound for Canton. Things were to change, however, for after eighteen months of residence there and of study in the language, the same East India Company appointed him a Chinese translator. This enabled Morrison to stay and greatly augmented his poor financial position as well.

Morrison assiduously laboured to produce literature, a project which did not greatly please the owners of the East India Company, who feared a jeopardizing of their great trade in China. He was in China for seven years before he had a convert.

In 1813, William Milne came out from Scotland to join and reinforce Morrison in the work of writing and printing. But permission could not be given for him to stay long in Canton and, after a few months language study there, he left China. He was not allowed to stay in Macao either, for the Roman Catholic hostility to his work had influenced the Portugese authorities against him. He went first to Java, where he met the man who was British Lieutenant-Governor and later founder of Singapore, Sir Stamford Raffles. Raffles had had a tour of duty some years earlier at Malacca, and he influenced Milne to come to Malaya to take up his work.

Milne began in 1815 to publish a monthly magazine, in Chinese characters—the first Christian periodical in Malaysia. At the same time he opened a school for Fukien children. The school was built at the corner of Kubu and Tranquerah Roads, where to this day a Chinese School is in operation. Later a Malay and an English school appeared. Eventually an Anglo-Chinese College was opened in Malacca in 1818, to offer higher education for Christian students, although it never actually did maintain the standard of a College. A printing press was a part of the standard equipment at the mission headquarters, and Milne had studied printing before coming to the East. His first convert in Malacca was Leang Ah Fah, who worked with him in the printing shop.

All this activity in the field of Christian literature was a preparation for the signal honour that came to Malacca in 1819, when Morrison came from China to work with Milne at Malacca. Dr. Morrison had translated the New Testament into Chinese and it had been published in 1813. Now the two men met to put together the Chinese version of the Old Testament, which had occupied the time of both for some years. The actual publication date was 1823 and, in the meantime, Milne died in 1822. And the place of publication was Malacca.

Prior to the time of Morrison and Milne, the Dutch, of course, had introduced Protestantism in Malacca after capturing it from the Portugese in 1641. Then, when the English came, they began to use the old Dutch Church in Malacca. And afterwards, a group representing the American Board of Commissioners for Foreign Missions (American Congregational) came in 1833 to Malaya, followed by the Society for Promoting Female Education in the East, who sent a worker to Malacca as early as 1827. The English Presbyterian Church came to Singapore in 1851. But it remained for the American Methodists to develop the most extensive missionary outreach in Malaya and that began in 1885.

So it is that Dr. William G. Shellabear had historic precedent his work of Biblical translation at Malacca. And so it is that Dr. Marmaduke Dodsworth, when he edited *The Malaysia Message* from Malacca, 1921-1924, was following in the line of William Milne, whose Christian periodical had first appeared in Malacca in 1815.

RESOURCES AND THE FOUR R'S

"Resources for Evangelism" was the subject for consideration as Methodists in the southern districts of the Malaya Conference met for a planning session and retreat at Straits Chinese Church, Kampong Kapor, Singapore, November 21. The meeting was on an abbreviated scale the same type of gathering which had been held for northern districts at Ipoh, October 17-18.

The Year of Evangelism, the Methodist emphasis for 1953, held the attention of thirty delegates from the Southern Malaya and Straits Chinese districts. They came to the conclusion that the implementation of this programme should rise from the districts and pledged themselves to give it leadership.

The Rev. Waldo S. Reinoehl, of Malacca, spoke on "Continuing the Evangelistic Movement in the Methodist Schools of Malaya." In the programme of evangelism, the Rev. J. Harry Haines, of Ipoh, declared that there are four R's: revive, restore, recruit, and retain.

Visitation evangelism charts were used to illustrate that type of effort. Opening devotions were led by the Rev. Theodore Runyan, Southern Malaya district superintendent, while the Straits Chinese superintendent, the Rev. Chew Hock Hin, was devotional speaker at the conclusion of the meeting.

MORE ABOUT

"THERE WERE GIANTS IN THE EARTH...."

Reinoehl are at Wesley Church. Mr. Low continues at Straits Chinese Church and the Rev. V. A. Subramaniam is Tamil pastor. District Superintendent for the Chinese Churches is the Rev. Lim Keng Leong. Mrs. Loh Hung Loon is Methodist Girls' School principal. Shellabear Hall is operated by Misses Yong Lo Lian and Virginia Bunn. Miss Bunn also works with the Malay girls' Hostel. Mr. Charles E. Shumaker is principal of the Anglo-Chinese School and superintendent of the boys' hostel.

Mr. and Mrs. Loh Hung Loon have worked in our Malacca schools for nearly thirty years. Mr. Loh, assistant pastor of Wesley Church, is a senior teacher at Anglo-Chinese School and came to Malacca in 1924. Mrs. Loh, a boarding student beginning in 1914, attended the Eveland Training School in 1922-23, and on January 17, 1923, joined the staff of the Methodist Girls' School. She reopened the School on September 12, 1945.

THE ART OF FACING A FAMINE

A MALAYSIA MESSAGE SERMON

FRED DAVID

Pastor, The Methodist Church, Parit Butar.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want." Luke 15: 14.

But why didn't this famine arise a little earlier when he was in Tom Tiddler's ground? And why should it come when he had spent all and was at his wits' end?

This is hard to explain, but the children of wisdom will not fail to find in this order of events a scorpion whip with which nature usually thrashes the waster and the profligate. It is when our resources are wantonly depleted that famine overtakes us. When the dog is around there is no stone, and when the stone is around there is no dog, so say the Tamils. Similarly, when our resources are ample famine is a long way off, but the moment they are depleted, famine turns up. Conceivably this is nature's way of warning man against his excesses and his unpreparedness.

The text also reaffirms the truth that our tomorrow's happiness hinges upon our today's conduct. "He had spent all" and "he came to want." Forethought and restraint could have forestalled that want and warded off the brunt of the famine. But the prodigal life gains its own momentum and the end is not known until all is spent.

The foolish virgins of the parable had no want as long as the bridegroom did not arrive. The unready servants too knew no trouble as long as the master did not arrive. But nature does not leave such people alone without trouble and want. At some uncertain hour in the night the bridegroom arrives and then starts the traditional plight of the foolish virgins with their unlit lamps. Also suddenly at some uncertain hour in the night, the master of the household returns from his travels and there begins the plight of his trusted servants, who are found drunk and disorderly and unable to gird their loins. Nature abhors the ungirded loins and the unlit lamp.

The perils of lack of vigilance and the tragedy of the ungirded loins and the unlit lamp are numerously mentioned in the Scriptures that he who runs may read—"Watch and pray lest you enter into temptation"—"While men slept, his enemy sowed tares among the wheat."

The Christian faith not only warns us against the perils of spending our substance in riotous living but also forewarns us of the inescapable famine that ultimately comes. For such times a man should have strength, which only a deep faith in God can create and maintain—Take away these reserves and man's helplessness becomes pitiful. The "prodigal" son is an illustration of the truth that a man can stand a lot of beating and it will do him good; but he certainly cannot stand a lot of good time for that soon demoralizes him and strips him of the power needed to withstand the famine.

Most people appear to have been made for good times. There are virtuous and heroic and kind and exemplary when everything around them is normal and fine and all goes well with them and theirs. But when evil times fall upon them, it is worth watching how they behave. They whine and whimper and wish they had never been. A religion that prepares men's minds for only good and prosperous days is a poor religion indeed. Unless our faith has the power to fortify our minds against despair and educate us in the art of facing a famine, it has to remain a useless appendage.

While a good deal of spending is visible to the naked eye, there certainly exists a type of invisible depletion of one's resources against which one should be guarded. Men of leadership and influence not infrequently wake up some morning, like Samson of old, to discover to their dismay that their authority and influence have left them unawares.

It is not difficut for the light in us to become darkness. If leaders of the people neglect the very qualities to which they owe their leadership, they may in the passage of time find themselves in the grip of such besetting sins of leadership, as arrogance and lust for power. And it takes little to dethrone a leader. A Christian minister's place in his parish is no exception to this invisible corrosion. It is more pathetic than amusing to see a church or community leader who is already a spent-up battery and does not know about it. Then as usual, one morning he, like the Centurion of old, tells his men to come and they do not come. He then tells them to go and they do not go.

And this reminds me of a story familiar to the people of India. There was once a pompous and consequential looking village headman. He was admittedly the number one man in the village. What he said was law and there was no other law for his people. But his law could not make them love him. After he had firmly established his authority in the place, he developed a new mode of answering the invitation of the villagers to their birthday and wedding celebrations. He never went in person to any party but always sent his walking stick to represent him. Thus dozens of parties were graced only by the headman's walking stick. Then one day there was to be a marriage in his own house. His daughter was to be married and the whole village was invited. And on that wedding day, no one went: all sent up their walking sticks.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

LETTERS FROM LUND

(Continuing his European journey from Willingen, Germany, where he attended the meetings of the International Missionary Council, reported in our September and October issues, Dr. Hobart B. Amstutz went to Lund, Sweden, for the Third Conference on Faith and Order, called by the World Council of Churches. Here are his impressions from the scene of that conference, held August 15-28.)

Sunday, August 17, 1952.

We are in an old University town and our assemblies are held in the stately Lund cathedral—the aula of the University—and our groups meet in university classrooms in the atmosphere of learning and knowledge.

In complete contrast to the informality and friendliness of other conferences, there is a certain stiffness, much dignity, and a show of ecclesiastical pomp here. Archbishops and Metropolitans in gold chains and crosses and purple robes, bishops and other prelates in black robes and high black hats, men and women in the dress of their orders—not far removed from the habits of Roman monks and nuns, at least half the ministers in clerical collars and habits: all this produces in the mind of an evangelical American (and also Asian) minister the feeling that vast gulfs exist to be bridged before anything like a true church union can come to pass.

And all these are here—have been sent here—to bring some seventy denominations closer together in the unity of one faith and supreme allegiance to God through Jesus Christ, our Saviour. Here we are, American and European, Canadian and African, Asian and New Zealander, Australian and South American—black and white and yellow—speaking many tongues and wearing the strangest collection of dress, yet all giving allegiance to Jesus Christ as Lord and Master.

The Conference opened in the cathedral on Friday night. Bishop Ivan Lee Holt of The Methodist Church led the dignified service of worship. After a solemn hour of hymns, prayers, and lessons, we listened to two sermons, one by an Anglican Ceylonese bishop, the Rev. Lakdasa De Mel, Bishop of Kurunagala, and one by General Superintendent D. Gunter Jacob of the Evangelical Church in Germany.

At the first plenary session, upon the nomination of the well-known British Methodist, the Rev. R. Newton Flew, the Archbishop of Uppsala, the Right Rev. Y. T. Brilioth, was unanimously and enthusiastically elected as president of the Conference, following in the distinguished succession of the late Bishop Brent, who presided at Lausanne in 1927, and the late Archbishop William Temple, who was chairman at Edinburgh in 1937. The most significant address thus far was made at the opening business session on Saturday by Dr. Leonard Hodgson, theological secretary of the Commission on Faith and Order.

A marked difference from Willingen is seen in the sad fact that, although in the organising committee meetings Archbishop Brilioth proposed an opening Conference Holy Communion service, no such service could be arranged. So he invited the Conference to the service of High Mass with Communion in the Lund Cathedral this morning. How tragic that at the Supper of Our Lord we should find it impossible to share in a union Conference Communion! As Professor Donald M. Baillie said, "We shall all agree that there is something deeply tragic and sinful in the present divided state of the Church, and that we cannot wash our hands of responsibility for the blindness and narrowness, the pride and jealousy, the lack of charity and of zeal for the Kingdom of Christ, which have resulted from our divisions and which are helping men now to perpetuate them."

Yet the ways of God, working through His Holy Spirit, are beyond the predictions and understanding of man. How miraculously He can lead and show us the way! Before 10:00 struck on the tower bells this morning, every pew in the great naves and the side aisles and every extra chair in the two vast transepts was filled, and ushers had to ask late-comers to sit on the cold stone steps leading up to the high altar.

With the opening organ music and first hymn, a distinct high note was struck and was sustained through almost three hours of worship, confession, prayer, sermons, hymns, and responses and then the great spiritual experience of the Lord's Supper. The Bishop of Lund, the Right Rev. A. Nygren, in his sermon challenged each one of us: "Is Christ divided? When everybody thinks only of his little temple, Christendom goes to pieces. But when the great vision of the unity of Christ's Church has been granted to us, how then can we be divided, how then can we be indifferent?"

Never in my life, whether in my home church in Henrietta, Ohio, or as pastor of Wesley Church in Singapore, or as a missionary among the Dyaks of Borneo, or during the moving spiritual experiences of my three and one-half years of internment, have I been so deeply moved as this morning. It was a tremendous spiritual experience—God through His Holy Spirit doing for us what we could not do for ourselves. Then, led by Archbishop Brilioth, that vast congregation moved silently, expectantly, and reverently toward the altar.

At His table knelt white and black and yellow, European and African and Asian, Archbishops and Metropolitans, laymen and bishops, prelates and ministers—some in robes and gold chains, some in birettas, others in the clerical dress of their churches—but all, great and low, old and young, in one steady stream acknowledging one Lord and Saviour, Jesus Christ, who certainly was present —not in the physical bread and wine—but in His real presence, laying His loving hand on us and blessing us.

With true dignity and rare poise the Dean of the Cathedral, assisted by three other clergymen, administered to table after table, and no one present can possibly forget the transfigured look on his noble face as, again and again, he dismissed the tables of communicants. Surely God's blessing rests upon us and His Holy Spirit will guide us to His Holy Hill. "Then will we go unto the altar of God, unto God our exceeding joy. . . . . "

August 23, 1952

A hard week lies behind us. It began with the inspiring service of worship and Lord's Supper in the

Domkyrken as described in my first letter. On Monday we heard the remaining formal addresses by Dr. H. Obendieck of the Evangelical Church in Germany, Professor W. E. Garrison of the Disciples of Christ, U.S.A., and Professor Josef Hrowadka of the Evangelical Church of Czechoslovakia, on the subject, "Social and Cultural Factors in Our Divisions." Representing three very different backgrounds, they gave us frank and clear statements and explanations of these factors. To quote Dr. Garrison's opening words: "Students of religion have long known that culture, social structure and habits, climate, economis conditions, forms of government, national loyalties and the like affect all religions *except their own*."

In the evening we listened to three addresses on the "World Mission of the Church" by three nationals: the Rev. D. T. Niles of The Methodist Church (English form) in Ceylon; Dr. R. B. Manickam, joint secretary for the World Council of Churches and the International Missionary Council in Southeast Asia, Singapore; and the Rev. Farid Audeh of the Evangelical Synod of Syria and Lebanon. These men brought us face to face with what is happening on the mission fields. Dr. Manickam said: "While the older churches may engage in theological discussions as to whether church union is desirable or necessary, to the younger churches it has become an imperative, a necessity, a matter of life and death."

With the background of four sermons and ten addresses on the tragedy of our divisions, the need for unity, and the many factors, theological and non-theological, which are involved, we were sent to our sections to begin the work assigned to us. The delegates were divided into sections on The Church, Inter-Communion, and Ways of Worship.

And here began the real work of the Conference. Here we grappled with the fundamental problems and factors that keep us apart. It was obvious very early in my section, The Church, that our divisions today are no longer caused by theological differences—for scholarship is inter-denominational and not sectarian in character—but largely by Authority. It was strongly felt in my group and largely put forward by Professor Thomas F. Torrance of Edinburgh that we should begin with that we should begin with that on which we are in agreement, namely, our faith in Christ and move on to the things that still divide us. After several days of earnest, sincere debate we came to virtual agreement on a report of a sub-committee on "Christ and His Church." This must still come up, after revisions, to the plenary sessions next week for final acceptance.

It is difficult to select any sentence as illustrative of this fine document, but let me quote these words: "The truth we would hold fast is that because Christ is the

Speaking to a plenary session of the Conference at Lund, Sweden, is the Rev. Oliver Tomkins, secretary of the Faith and Order Commission of the World Council of Churches. Archbishop Y. T. Brilioth is presiding and Dr. Douglas Horton, of the United States, vice-chairman, is seated left.

WHEN YOU COME TO MALACCA

COME TO

C. Y. CHANG

FOR EMBROIDERED TABLE LINENS, PORCELAIN, LACQUER AND IVORY WARE, CAMPHOR-WOOD CHESTS, TEAK FURNITURE, JEWELLERY, CURIOS, AND STRAW PRODUCTS.

46 Newcome Road

Over the Bridge

Head and Lord of the Church, His way is the Church's way. He calls, He sends, He judges; the shape of His life is the shape of the Church's life. The mystery of His life is the mystery of the Church's life."

Then we went on to hammer out and agree on a further report on the non-theological factors that divide us. "Separated from influences that have operated to produce divisions among older churches under obedience to the authority of faithful witness, they (the churches today) have been led to find new unity. The miracle of this unity has disclosed to the older churches the tragic extent to which their own witness has been impaired in their separation. Each Church should accept the problem of disunion as its own central problem."

Just as our group of about forty struggled for four days to reach some unity of agreement and make some progress, so, too, did all the others struggle. The greatest clash of opinion and intractibility came between the Orthodox, the Anglo-Catholic Anglicans, and the strict Lutherans, on one side, and the so-called Free Churches. It was highly evident that vast differences of opinion exist between fervent exponents of one creed, for example, among the Anglicans. The Orthodox offered little to the debates except to demonstrate closed eyes and ears to anything other than the rituals and dogmas of their churches. Many showed a willingness to recognize the sincerity of their fellow delegates, yet (not always tactfully) made it clear they were waiting for the day when all of us would come into the true fold: Anglo-Catholic, Lutheran, or Orthodox. On the other hand, there was an amazing spirit of recognition by many that our differences are more apparent than real, that the unity of most of our churches is much more real than our disunity.

Dr. R. Newton Flew, Methodist, of Cambridge, is among those who made real contributions to the Conference. As chairman of the Commission on the Church, he has led the thinking of the Protestant world for fourteen years. Again and again, when we felt discouraged or when the atmosphere became charged with feeling, this grand old man said a comforting word, reminded us of our gains, and ever and again led us to the feet of the Master. Professor Edmund Schlink of Heidelberg, perhaps Germany's leading theologian today, always inspired confidence as he spoke with quiet dignity and authority.

Professor Torrance, already mentioned, is one of the brilliant younger men of the Conference. His influence was felt from our first group meeting. His grasp of Christology and ecclesiology is profound. Bishop Kenneth Riches, Bishop of Dorchester, by his winning smile, his true Chrstian brotherliness. and his obvious desire to work for some concrete advance, took a leading place.

Reverberations from other groups carried the name of Professor Albert Butler of Southern Methodist University, Dallas, Texas, who amazed his section with his accurate and uncanny knowledge of church history. Again and again he reminded fervid exponents of certain faiths of lucanae in their statements. Speaking of Methodists I must not forget Dean Walter Muelder of Boston University School of Theology, whose voice will be increasingly heard if his participation in this Conference is any evidence. I must mention Bishop Anders Nygren, whose ripe scholarship and lead in the ecumenical movement was strongly felt.

(To be concluded in the January issue)

Educating the Plural Society—A REVIEW BY MARMADUKE DODSWORTH

EDUCATION FOR UNITY IN MALAYA, by Dr. Ho Seng Ong, M.A. (London), Ed. D. (Denver); (Volume 1, Malayan Educator Series), published by the Malayan Teachers' Union, Penang, 1952. 209 pages. $5.50.

This book, Volume One of the Malayan Educator Series, is published by the Malayan Teachers' Union. It is dedicated to all men and women who inspire the youth of this land with the vision of a united and democratic Malaya within the British Commonwealth of Nations.

Dato E. E. C. Thuraisingham, the Member for Education, Federation of Malaya, points out in his foreword that "Dr. Ho has the unique distinction of being the first Malayan Chinese author on Education in Malaya as such." This statement marks the distinctive feature of the book.

Before and after the war various commissions have been brought to Malaya to evaluate and improve the educational system. The recommendations have been made by specialists who have never lived in Malaya. Here we have a comprehensive study by a native son.

He has not only had a long and close relationship with Malayan education, as a student, teacher and administrator but has also been fortunate in having had the opportunity to further his education in England and in the United States. He sees Malaya through Malayan eyes. Malaya's problems are his problems because he has faced them all and the answer given in this volume comes as a result of years of study and experience.

The basis of the book is a thesis presented to the faculty of the Graduate College of the University of Denver, U.S.A., in June, 1949, for the degree of Doctor of Education. This thesis has been revised and brought up to date. The last chapter was written to include recent developments. It is unfortunate that the draft legislation for the Federation recommended by the Special Committee on Education was not released before this book went to press. Nevertheless many of Dr. Ho's recommendations are incorporated in the report. The emergence of the report at this juncture makes this book all the more timely.

In order to fully understand and appreciate the educational situation today in Malaya everyone will want to read it. Although written as a thesis for an academic degree it is not academic. The references at the bottom of each page make it easy reading. The bibliography at the back of the book indicates how exhaustive the study has been. The blocks of Malayan scenes and emblems give it local colour.

The author in the preface states his purpose for writing the book. "It is in the hope that all classes and groups in Malaya would support the non-communal school system because that would be good for the country and would weld all Malayans together into a united nation that I venture to publish this book of mine."

In the introduction the question is raised, "What is wrong with Malaya?" He quotes Dr. Rupert Emerson of Harvard who states, "Malaya is the example par excellence of Furnivall's plural society, and that exceedingly little has been done.....to bridge the gap between races and classes." The term "plural society" is found throughout the book and is defined as "a population which is divided within itself, whether it be by race, or nationality or religion."

The various topics and questions for which an answer is sought are:— To what extent and in what ways was the pre-1942 educational set-up a failure, and will the new 1946 policy have a unifying effect? What lessons may Malaya learn from Hawaii, the Philippine Islands and the United States? What are the pros and cons in regard to a single public school system? Might a bilingual approach be tried? Is not a lingua franca necessary?

The second chapter which deals with the Malayan setting is worth the price of the book. The brief history and factual information are excellent. It is interesting to note the statement, "The study we have made is based on the clearcut assumption that *Britain has done well by the people of Malaya.*" Other statements found throughout the book may seem contrary to this assertion, but knowing the author as we do we accept this declaration at its face value.

The section which presents Malaya's "Plural Communities" is well illustrated with charts showing increases in population. Each major racial group is carefully considered. It is encouraging to note that the author, though not a Malay, says: "The writer is convinced that the Malays have priority in the country and that the administration should protect these rights."

He also tries to do justice to the Chinese declaring "it is no exaggeration to say that modern Malaya is very largely the work of their hands, literally and figuratively." After making these complimentary remarks about two competing races he points out that the gap between races must be bridged if Malaya is to regain the happy racial harmony of the past.

The third chapter on "The Malayan Educational System" shows a grasp of reports and developments in education which few possess. Tables are shown which underline the fact of growth in all schools, both vernacular and English. The rapid growth of Malay schools, particularly in the case of girls' schools, is noteworthy. "One of the signs of the new Malaya is the increasing number of Malay girls who are receiving primary education."

The presentation of the Chinese school problem will undoubtedly arouse opposition in some quarters. "All are agreed that the Chinese vernacular school in Malaya is foreign to the Malayan environment and that its allegiance and interests are not focussed on the Malayan scene. It is only fair to add that a large share of the blame, if any, must fall on the Government."

The appraisal of the English schools is written by one who has studied and taught in them. "The highest service performed by the English schools has been the development of cooperation and harmony among the different races, for in very few areas of Malayan life, do the various people come together as in the English schools."

The rest of the book has to do with the relation of the Malayan educational policy to a plural society. The pre-1942 educational policy did not meet the situation. A speech made by Inche Mohamed Unus bin Abdullah in the Legislative Council on October 28th, 1929, is

"I MET GOD IN THE MORNING"

MARMADUKE DODSWORTH

I met God in the morning
When the day was at its best;
And His Presence came like sunrise,
Like a glory in my breast.
All day long His Presence lingered
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

These words of Bishop Ralph S. Cushman have a special meaning for Malaya. He himself introduced us to them at the Malaya Annual Conference in 1949. The day is at its best in the early morning hours in this beautiful land. The son of the soil realizes it as he begins his toil at the break of day. Do we Christians covet this hour for God?

A youth group in Penang, which was "standing in the need of prayer", last May started a morning watch in the Church each day at seven o'clock. Many came from homes where no opportunity is afforded for privacy to pray. The proximity of Wesley Church to the boys' and girls' schools makes it possible for students to stop for half an hour before school.

It started as an experiment during the Joe Kennedy meetings and still continues. Every day through sunshine or rain the Church is opened at six-thirty. The service starts promptly at seven as the organist takes her place at the organ. She has missed only once or twice in five months. After the singing of a hymn and an opening prayer, ten minutes are devoted to silent Bible study. "A chapter a day before we pray" is the motto of the group. The leader then gives a brief exposition of the chapter for the day which is followed by a period of prayer either silent or audible. Youth have learned to pray in public during this period. After the singing of a hymn and the benediction the group disperses quietly, well-fortified for the day.

The same persons do not come every day, although there is a nucleus of the faithful ones who are always present. Others come when they can, but the very fact that every morning the Church is open for prayer and Bible study has encouraged many to come. One young man who works at Butterworth, across the channel, comes each morning before cycling to the ferry. It was feared that attendance would drop during the school holidays, but such was not the case. In fact, the attendance increased in August.

At the beginning, various pastors conducted the worship service, but now the youth themselves take turns leading. Some were fearful at first. Now they volunteer to lead.

The daily morning watch in Penang is no longer an experiment. It has come to stay. Some churches have prayer meetings in the evening. Why not in the morning in Malaya's wonderland? Those who have availed themselves of this opportunity of a regular time, at a stated place, where prayer is wont to be made have developed into strong leaders in the Church and the Methodist Youth Fellowship. A praying Church is a growing and a going Church.

(Editor's note: The morning watch has been established in Teluk Anson at the Anglo-Chinese School and is well attended. In October, by the request of many students, such a group was organised at Methodist Girls' School, Klang. At Taiping, such a metting is held three times every week for residents of the Hostel at the Lady Treacher Girls' School. At Methodist Girls' School, Malacca, the group convenes in a newly-furnished prayer room on the ground floor of the Wesley parsonage. There is also a group at MGS, Singapore. In Kuala Lumpur MGS, two groups are held every morning—one before school opens, and the other during morning recess period. Miss Florence Smith is in charge of both. A similar group at MBS, Kuala Lumpur, meets daily at Wesley Church.

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mentioned twice to show that Malays are not happy about the present system of Malay schools.

The lack of a Malayan outlook in Chinese and Indian schools is deplored. "When it is remembered that in the Federation 55% of all Chinese children between the ages of six and twelve are enrolled in Chinese vernacular schools as against 10% who attend the English schools it will be evident that the general overall influence of the Malayan educational system, such as it is now, has not succeeded in making the Chinese Malayan in their outlook, and thereby it has failed to bridge the gap between the racial groups."

In the case of English education the Government problem has been "to control, rather than stimulate, the demand." Dr. Ho feels that the advantages of an English education in Malaya were not extended at least to all who wanted to study English.

The author has the firm conviction that English should be the best common basic language to serve as the bond between races. "The point that is being stressed is that an educational system making use of one language as the medium of instruction in a country in which there are several languages and dialects is certain to be a cementing agent, an integrating factor in the life of the plural communities. However, provision for the teaching of the three important vernaculars, that is Malay, Chinese and Tamil should accordingly find a place in the proposed plan of education."

The author's recommendations are: There is to be one type of primary school for all children. It is to be free, compulsory, co-educational, and English will be the medium of instruction right from the start. In order to help children to understand and appreciate their cultural past, and especially because Malayan parents have expressed their desire for vernacular instruction for their children, it is proposed to teach the mother tongue in addition to English in the beginning class." It is most significant that the new proposed legislation for the Federation follows this proposal very closely. Dr. Ho wrote his thesis before this legislation was considered.

The book "Education for Unity in Malaya" will be much discussed and some will not agree with its conclusion. Everyone, however, will acknowledge that Dr. Ho Seng Ong has done an outstanding piece of work and has added much to the knowledge on education in Malaya.

AROUND THE MAP

Sarawak

Fruits of Christian Love

In the October issue of *The Malaysia Message* was an article entitled "Christian Love in Action", and telling of how the Chinese Church community in Sibu rallied around to help two Iban parents whose daughter had just died. Here is a sequel to that story.

On October 31, Belayong, now the leader of his longhouse, welcomed a Christian pastor to his home. said he: "We have had a lot of trouble in this house. Our old gods have not helped us any at all. Our neighbours, who have learned to follow the way of the Lord Jesus, have been telling us that we also ought to throw away the old gods and the old customs and follow the Lord. We have been thinking about this. We have watched how you always help your people. Especially we remember how the Christian people in Sibu helped two of us when we were in trouble there. You teach us that the Lord Jesus has more power than all our old gods; and you Christians are kind and helpful. All the families in this house have decided that they wish to become Christians."

That day twenty-seven families—one hundred and fifty-eight individuals—in this longhouse asked to be baptized, and pledged their allegiance to Jesus Christ our Lord.

Northern Malaya District

Adult Education for Villagers

The rural service team of the Taiping Methodist Churches started an adult English class in the Pokok Assam New Village on November 10. The class meets in the Community Hall and is under the administration of the local Adult Education Association from Taiping.

MCC Secretary's Visit

The Rev. John R. Fleming had discussions with a joint gathering of Anglicans, Methodists, and some others, on November 13, in the Lady Treacher Girls' School music room, Taiping. He also visited Sitiawan and other towns in Perak.

Straits Chinese District

Second Singapore Company Needs Officers

Girls' Life Brigade, Second Singapore Company, at present has an enrolment of twelve cadets, thirty girls, one NCO, a lieutenant, Mrs. Lola Choo, and a captain, Miss Cheong Kim Kee.

The annual enrolment service was held on Sunday, October 12, in the Geylang English Methodist Church, to which this Company is attached. The service was conducted by the Chaplain, the Rev. Ong Chaik Ghee. The Commandant, Mrs. Elsie Lyne, enrolled the group and the Brigade President, Mrs. R. L. Archer, delivered the message.

Officers and girls of the Company went on a picnic to Sungei Kadut on August 9 and had a most enjoyable time—singing, swimming, and playing together. They took part in the Battalion Camp, held August 25—29, at Telok Paku School. Amidst beautiful surroundings we had a wonderful holiday.

The Company also participated in the March Past, during the Youth Rally, in conjunction with Education Week; our Girls' Life Brigade Golden Jubilee celebrations held at the S.V.C. Hall; and our Bible Dedication Service at Wesley Church.

The Singapore Battalion received the Bible from the Birmingham Division. On May 18, 1952, at the Methodist Central Hall, London, twenty-five beautiful Bibles had been presented to overseas contingents, as a gesture of goodwill and friendship, linking Brigade members throughout the world.

The Company is very sorry to lose its able and hard-working Captain, Mrs. Ong Mui Chin, who recently resigned due to heavy pressure of work. There is a great need for officers to cope with the many activities of the GLB. We sincerely hope that volunteers will come forward to help.

Second Singapore Company of the Girls' Life Bridge is pictured with Commandant Mrs. Elsie Lyne, Chaplain Ong Chaik Ghee, and the Brigade President, Mrs. R. L. Archer.

NEWS ABOUT THE NEWS

An attractive MYF publication is the *Wesley Review*, published by the MYF of Wesley Church, Singapore. Its editors are Winnie Wee and Francis Lee, while Andrew Yuen is art editor and Michael Teow and Peter Chia are circulation managers.

Telok Ayer Church produces a newsy periodical called *Telok Ayer News-Sheet* and the third anniversary issue appeared in September. It is attractively and cleverly illustrated, and the goal in the fourth year of its publication is to make it "better and brighter." Harry Fang is the editor.

Perak MYF Quarterly made its first appearance in July of this year. It featured articles by Dr. Frank C. Laubach and the Rev. J. Harry Haines, and contained an interesting page of chapter news from Teluk Anson, Taiping, Sitiawan, and Ipoh.

Central Malaya District

Removing and Renewing at Kuala Lumpur

November 23—December 15, was the period for cultivation and prayer at Wesley Church, Kuala Lumpur. That was the time set aside for canvassing the membership in an effort to subscribe the sum of $10,000 for renovation of the Church building. The Board of Stewards has assumed responsibility for the campaign.

After consultation with the Mission Architect, it was decided that the ceiling of the building needs removing and renewing, because of extensive damage done by termites. The interior portion of the windows to either side of the altar will be plastered over and the woodwork panelling will be extended.

Then will come complete painting of the building, inside and out, so as to match the new paint job which has been completed alongside at the Methodist Boys' School. The ceiling in the Hall of the School has been redone, too, and the Hall is now in use for chapel and assembly purposes.

Food and Fun for Better Food

This month a new Tuck Shop will begin operation at the senior compound of Methodist Girls' School, Kuala Lumpur. It is a very welcome addition. Since 1951 students and staff at both the junior and senior schools have worked hard at raising funds for it. Special "Tuck Shops" have been held once a month. The food has been cooked and supplied by students and staff themselves and all proceeds have been applied toward the Tuck Shop fund.

Last September 27, a Food and Fun Fair was held at the junior school, with many people coming as early as one o'clock in order to have lunch and tea at the various refreshment stalls. Among the handwork booths were those featuring the display of children's clothing, table and bed linen, and assorted art gifts, all made by students. Games and cinema attractions were well patronised by the children who came.

The weather clerk was especially kind that day and a lovely time was had by all. Old girls, parents of students, and friends contributed liberally, adding some $8000 to the Tuck Shop fund.

Methodist Girls' School sponsored an oratorical contest near the end of the 1952 school year, and a Christmas play was presented on December 13 and 15.

Miss E. M. Oswald, who obtained a Bursary Scholarship, has entered the University of Malaya. She is taking Arts.

Miss Alice Chacko, of Klang, has also entered the University of Malaya on a recently-awarded scholarship. She has been a member of the staff at Methodist Girls' School, Klang, and chairman of the commission on worship and evangelism in the Klang Union MYF. She is the daughter of Mr. V. E. Chacko, of the faculty of the Anglo-Chinese School, Klang.

Southern Malaya District

From Kubu to Tranquerah

Dr. and Mrs. Marmaduke Dodsworth, of Penang, spent the week of November 26—December 1 in Malacca, at the invitation of Malacca's Wesley Church, and inaugurated the building campaign for the Church.

It is proposed to erect a new edifice on Tranquerah Road on the same property where the Anglo-Chinese School is located and to secure the necessary funds for the project during 1953. The present Church on Kubu Road was built in 1909 and has long been inadequate.

The Dodsworths were stationed in Malacca during a time of unusual development and enlargement of our facilities (See page 7) and they were among old friends on their recent visit. A reception and tea were held in their honour at Methodist Girls' School Hall, on November 27, and a round of conferences followed the next day. On Sunday, November 30, Dr. Dodsworth spoke at the regular service of the Church.

Here is the newly-elected Sunday school staff at the Chinese Church in Tangkak. The pastor, the Rev. Shih Yu Shou, is in the centre, seated.

Straits Chinese Church, Singapore, had the annual concert on December 6, instead of November 15, as reported in our November-December issue. The one-act comedy, "The Last Laugh", was presented, starring Misses Cheong Quee Yin, Irene Seah, Irene Thong, and Lilian Lim, and Messrs. Hubert Gan, Ang Cheng Kim, and Tan Kuan Seng.

* * * * *

Sailing from Singapore on November 27, aboard the "Rajula", were Miss Ivy Chou, of Sibu, Sarawak, and Mr. Peter Chew, of Singapore. They were delegates to the third World Conference of Christian Youth, held at Travancore, India, in mid-December. Miss Chou represented the Christian youth movement in Sarawak and Mr. Chew went as president of the All-Malaya Chinese MYF.

* * * * *

Mr. K. C. Yeoh and Mr. D. R. Daniel left together from Singapore by BOAC plane on December 7 as delegates to Travancore.

Early last year the congregation moved its meeting place to the Girls' School hall. The Sunday School and Methodist Youth Fellowship had been meeting at Anglo-Chinese School Hall for some time before that.

Says the pastor, the Rev. Waldo S. Reinoehl: "A few years ago, Wesley Church purchased a small parcel of land in front of the ACS. It is not large enough by itself for present expansion plans, and we propose to ask the Mission Field Committee for the larger piece of land adjoining it, so as to give a wider frontage, and plenty of space for the building of an extension to the sanctuary, a parsonage and perhaps a Church hall, as the needs of the growing church arise. Sketch plans are now being drawn by our architect, Paul Wiant.

Artistry At Singapore Concert

A high point in artistic achievement was reached in the programme presented on November 8 at the Lee Kuo Chuan auditorium, Anglo-Chinese School, Singapore, under the auspices of the Woman's Society of Christian Service of the Methodist Tamil Church, Short Street.

The dedication of the parsonage at Twante was witnessed by nearly 100 persons, some of whom are pictured, right. District Superintendent U On Kim is shown below addressing the gathering.

This concert of music, dance, and drama was climaxed by the presentation of the morality play, "Everyman." The play was given by members of the Methodist Youth Fellowship of the Church, under the direction of Edward Jesudason, who also played the leading role.

Others participating were Ada MacIntyre, Theodore Doraisamy, Robert Worthington, Arthur Isaac, Avacay Ramanujan, Daniel Poore, Joseph Masillamoney, Eliza Rajah, Lalitha Ramalingam, Pearl Williams, Samuel Masillamoney, Ruth Tambyah, and Thuraisingham Joseph.

Working behind the scenes were Francis Tambyah, stage manager, assisted by D. Gabriel, Robert Tan, and others. P. Subramaniam was in charge of make-up.

Guest artists included Zienia Merton who danced the ballet, "The Mocking Bird Hill"; June Merton, who presented a Burmese Fan Dance; Rathi Selvadurai, with a classical Indian dance, "Jathiswaram"; and L. Sani and S. Dudarmadji, who gave the Balinese dance, "Janger."

Pearl Williams played the piano, and Tan Kia Peng was heard on the harmonica, accompanied by Yu Chin Yee at the piano. The audience was entertained by Mr. Khoo Ten Eng's "In Serious Discussion" in which he was assisted by Fu Wu Chu and Martin Fu. The Sri Ram orchestra played an overture as the beginning of the programme and other selections during the interval, as well as musical background for "Everyman."

The WSCS committee consisted of Mrs. B. Dudley, president of the Society, chairman, with Mrs. S. R. Williams, Mrs. R. Coomarasamy, and Mrs. E. V. Davies. Proceeds from the concert went toward the organ fund for the Church.

Perak District

Ipoh's Preaching Mission

Christian Emphasis Week was observed at the Anglo-Chinese School, Ipoh, October 27-31, with the Rev. Robert F. Lundy of Klang as guest speaker. Services were held every morning for the upper standards and the Cambridge and Post Cambridge classes, and the addresses were centred about the theme, "Keeping Your Record True."

Mr. Lundy also spoke nightly at Wesley Church, Ipoh, for a series of evangelistic services. The song services were led by the pastor, the Rev. J. Harry Haines. In addition, three chapel services were scheduled at Anglo-Chinese Girls' School, through an invitation extended by the Principal, Miss Daisy Moreira.

PICTURE CREDITS

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RED FACES DEPARTMENT

"To err is human" and to correct errors is a good way to keep the records clear. *The Malaysia Message* is glad to make the necessary apologies for mistakes in reporting two stories:

On page six of the issue for last June, we stated that the competition at the All-Malaya Methodist Youth Fellowship Institute, held at Singapore in April, for coloured posters, resulted in first and third prize awards for Singapore MYF artists, with Andrew Chew of Kuala Lumpur as second prize winner. As a matter of fact, Kuala Lumpur made a clean sweep of this contest, with Ng Ee Lin winning top honours and Lau Thiam Shin placing third.

We also said that both McNeice and Carlos challenge cups were presented to the Singapore District. While Singapore poster-makers did well in black and white productions, the Kuala Lumpur achievement in coloured posters gave the Federation capital the McNeice cup in that field of competition.

Institute MYF daily bulletins were our source of information and since that time the same error has appeared in the Institute Souvenis. The editor of both publications. Singapore MYF District President Harry Fang, has asked us to make the corrections

In our September issue, we made about as many misstatements as is possible in one paragraph, when we reported the recent honour conferred upon Dr. Chen Su Lan. There were four miscues.

Dr. Chen was awarded the degree of Doctor of Laws by the University of Malaya, not by the College of Medicine. We said there were three surviving graduates of his class from the College; there is only one besides Dr. Chen.

The well-known Christian physician holds membership in the University's Court, not the Council, and in Foochow Methodist Church, Singapore, not the Straits Chinese Church.

We were right in citing Dr. Chen for his vigorous campaign for the eradication of the opium traffic!

The Malaysia Message

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NAMES IN THE NEWS

On November 24, the Rev. J. Harry Haines, of Ipoh, received a letter from the **Rev. F. Olin Stockwell,** who had just arrived in Hongkong from China. The letter was written November 20. He says in part:

"That was lovely of you to send me a cable of welcome to the free world. I'm mighty glad to be out. Fourteen months of solitary imprisonment in the city jail at Chungking and then nine and a half months in the prison for counter-revolutionaries at Tze-Chi-keo. But it is all over now. Kept in good health and got a great deal out of the experience religiously. Wrote some stuff in prison that I hope may be published....I have no real news about China, for I was in jail and had no contacts with the Christian group. I'm the last Methodist missionary to get out. The missionary enterprise has come to an end as far as China proper is concerned for a long time to come."

Mr. Stockwell, who is 52, went by air on November 24, to Los Angeles, where he arrived on November 26, just two years to the day since he was incarcerated. Mrs. Stockwell met him on his arrival. She had only recently come to Chicago from Hongkong to be with their son, Foster.

* * * * *

The Rev. and Mrs. Eugene O. McGraw and family disembarked from the steamer, "Schiedijk", at Penang on December 28, and are now in their new work at Sitiawan. Mr. McGraw served previously in Sitiawan and Taiping, having been appointed to those two stations in 1938. He arrived first in Malaya in 1936 and was married during his first term to Miss Louise Lambert, a missionary of the Woman's Division who came to Malaya in 1939. Until their furlough in 1951, their post-war service had been in Sarawak.

Miss Mabel Nowlin is the newest missionary arrival in Singapore. She came on the ship, "Steel Navigator," which arrived in the Colony on November 23. Miss Nowlin expects to work in the field of the preparation of Christian literature, with certain responsibility also for work at Sitiawan. It is hoped that the production of Church School lesson papers will not be in the too distant future.

* * * * *

Arriving by air in Singapore from Woodstock School in Mussoorie, India, on November 29, were five children of Malayan missionaries: **Larry and Mary Carol Snead, Joyce Shumaker, Ann Reinoehl,** and **Charles Mark.** They are all now at their respective homes in Ipoh, Malacca, and Singapore, and will be on school vacation until March 1.

MESSAGES TO THE MESSAGE

939 North Broadway
Baltimore, Maryland
United States of America
September 27, 1952

Sir:

As a result of my work with a pharmaceutical company this summer, I had the extraordinary opportunity of visiting the main cities in the east and midwestern regions of the United States, which brought me in contact with many Malayan students who are now in this country. I am sure people at home would be interested to hear about them.

Mr. Oliver Thevathasan was found to be busily engaged in his research work in the field of endocrinology at New York University. He hopes to complete his thesis for his Doctor of Philosophy degree in the near future.

Mr. Charlie Huang, son of the Rev. Timothy Huang, is now physics major at the University of Saint Louis. This summer he was engaged in some healthy outdoor work in order to earn himself some pocket money. We had a very pleasant visit in spite of the steaming temperature of one hundred degrees.

The city of Cleveland (Ohio) gave me some pleasant surprises. Here I met **Miss Chan Pheng Looi, Mr. Chan Onn Tsai,** children of Mrs. Chan Sze Onn, and **Mr. Albert Goh.** All of them were doing well, Pheng Looi working as graduate nurse in the University Hospital of Western Reserve, and Albert Goh serving his clerkship in the medical department as a junior medical student. We had a touch of home one evening when we consumed a great quantity of "satay" with delicious "qua" made with ingredients sent from home.

On my way from New York to Saint Louis a brief halt at the Pittsburgh airport gave me a few minutes to talk to both Bishop and Mrs. Archer.

The city of Chicago can claim to have one of the largest aggregations of Malayan students, among whom are **Misses Goh Chor Jee, Wong Shuk Moy, Tan Toh Cheen, Tan Toh Bee, Mary Ho,** and **Messrs. Philip Chow** and **David Chow.** Chor Jee is now a student at Agnes Scott College majoring in music. She had come to the University of Illinois for summer school. Shuk Moy is attending the National College of Education at Evanston and she hopes to get her Bachelor of Arts degree next spring. Toh Bee has just completed her bachelor's work in zoology and is going to Washington, D. C., to study with her sister and brother in Howard University. Toh Cheen, student nurse at Saint Luke's Hospital in Chicago, was married to Philip Chow, son of the Rev. Chow Chee Ee, early this summer. Philip is working with the Baltimore and Ohio Railway as a civil engineer. David, his younger brother, is a student in architecture in the University of Illinois. We had many delightful gatherings at the Chows' apartment.

The end of August there were a few more arrivals at Chicago from Malaya. **Paul and Rebecca Hang,** children of the Rev. Paul Hang, **Mr. Henry Oh** of Java, and **Miss Lily Ho,** of Methodist Girls' School, Singapore. In their brief visit they had the opportunity to attend the annual Chicago Music Festival at which more than 70,000 people were present.

We also had a very delightful visit with **Dr. and Mrs. Tyler Thompson** and their three daughters in their home at Evanston. Dr. Thompson is a professor in Garrett Biblical Institute.

The twin cities of Saint Paul and Minneapolis have their share of Malayans in **Misses Ruth Harvey, Minnie Rank,** and **Mary Olson.** We found a good excuse to celebrate the occasion with a grand Chinese dinner.

At Madison, Wisconsin, I saw a couple of students from Singapore who are now in this country under the Smith-Mundt scholarships. They are **Miss Evelyn Goh** and **Mr. Sivadas,** the former going to North-western University for a degree in education and the latter to the University of Minnesota School of Journalism.

One of the most pleasant weekends of the summer was spent at the home of **Mrs. Edna Dorman Lee,** widow of our Bishop Lee, in Fayette, Iowa. Besides doing housekeeping for her older brother, Mrs. Lee continues to take a very active part in the religious work of her own community and The Methodist Church of America.

The middle of September saw a group of Malayans having a reunion at Evanston. **Dr. and Mrs. Hobart B. Amstutz** and **Mrs. Goh Kok Kee,** on their way to the West coast, met a group of Malayan students which included **Misses Evelyn Goh, Wong Shuk Moy, Daisy Yee,** and **Mr. Albert Goh** and me. We were guests of the Amstutzes to a grand Sunday dinner after attending a service in the well-known First Methodist Church, Evanston, of which Dr. Harold A. Bosley is pastor.

Upon returning to Baltimore I was very glad to meet **Mr. Tan Eng Meng,** of Penang, who recently graduated with honours from Johns Hopkins University, and **Mr. Lionel Lee,** son of Mr. Lee Choon Ngee of Anglo-Chinese School, Singapore. Both are now freshmen in Johns Hopkins School of Medicine.

Yours sincerely,
DING LIK KIU

Mr. Wee Teow Kee, of Straits Chinese Church MYF, Singapore, left by air on October 28, in company with several other delegates, to attend the first Asian Assembly of the Moral Re-Armament movement, at Kandy, Ceylon.

* * * * *

Mr. and Mrs. G. S. Arumugam and family returned to Malaya from Ceylon, November 27, arriving in Penang on the "Chusan" and coming to Klang on the following day. Mr. Arumugam resumed the principalship of Anglo-Chinese School, Klang, December 3.

* * * * *

Dr. and Mrs. Herbert H. Peterson are now located at Apartment, D-3, 44 Alexander Street, Princeton, New Jersey, U.S.A. Both are taking graduate work in Princeton University. Dr. Peterson's mother is living with them and is helping to care for their children, Arthur and Wesley.

* * * * *

Word from "Lik Ngeu" (Lacy's residence) indicates that the Rev. and Mrs. Henry V. Lacy are enjoying their home in Glendale, California. Visitors can find 419 W. Wilson Avenue by the legend "Hwa Hok Leu" — "Chinese Foochow House"—on the door in characters.

Taiping and Klang Will Be the Hosts

"Christ the Answer" is the theme selected for the Northern and Southern Methodist Youth Fellowship Institutes when they are held in April. The Northern Malaya gathering will be held at Lady Treacher Girls' School, Taiping, April 23—27, while Klang's Anglo-Chinese School is to be the scene of the Southern Institute, on the same dates.

Two Wesley Church pastors have been asked to serve as deans. In the north, it will be the Rev. Kjell C. Knutsen. For the southern section, the Rev. Robert F. Lundy will serve. Both are resident in the stations where the respective Institutes are slated to be held.

Business Manager for the Taiping assembly is Mr. K. C. Yeoh, who says: "Forms will be issued in February for registration and should be returned to the Registrar not later than March 30. Kindly make up your mind now so that you can register without delay."

Assisting Mr. Yeoh on the Institute Committee are: T. Somasundram, secretary; Miss S. Rasmah, registrar; Mrs. Chung Swee Wah and Mrs. K. C. Yeoh, food and canteen; James Pandian and Miss Chuah Eng Lee, accommodation; Lee Kim Chang and Miss Chin Lee Neo, reception; J. C. Newton, social and aquatics; Nai Prasit, excursions; Miss Chan Kam Yuen and Ho Lean Swee, sports and games; Miss F. Jeremiah, talentime and sacred music; Titus Jeyasekara, posters and debates; Miss Wong Swee Yong, decoration; Miss Rose Pandian, publications and information; Mrs. J. C. Newton, music; Dr. Lim Swee Aun, physician.

First planning meeting for the Southern Institute was held in Klang, November 29. Mr. Teh Boon Kiat was selected as business manager by the second group planning session on December 12. Miss Goh Guat See is the registrar. Other business personnel are being chosen by the business manager. The Rev. Eric Lager of Palembang, Sumatra, has been invited to be the inspirational speaker. The Rev. Tracey K. Jones, of Singapore will be another featured leader. The Rev. J. V. Ayaduray and Miss Florence Smith will be head counselors for men and women. Mr. Herman Mark has been invited to direct recreation with Miss Virginia Bunn leading the musical phases of the programme.

Mr. Samuel Levins, of Klang, and Mr. R. Vijesurier, of Tanjong Malim, are co-chairmen of publicity, and Mr. P. O. Thomas of Kuala Lumpur will assist in printing responsibilities.

The February issue of *The Malaysia Message* will feature complete Institute plans.

"Blossoms" for Perak's Council —

The Taiping Methodist Youth Fellowship sponsored a film show on behalf of the Perak Christian Youth Council on November 22. An MGM film, "Blossoms in the Dust", was shown. Proceeds went toward the Travancore Conference travel fund.

It has been the custom in the Woman's Society of Christian Service in other parts of the world to observe a Week of Prayer and Self-denial every year in October. The self-denial gifts received are used for buildings needed in various institutions of the Society. This year the Taiping WSCS observed this custom at its October meeting, receiving gifts totalling $106, which will be used to help provide much-needed buildings in a hospital or school in Africa.

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Burma Conference W.S.C.S. President, Daw Thein Nyoon, of Syriam. Daw Thein Nyoon is principal of a large Methodist School for boys and girls. Her husband is a pastor and district superintendent who is active in civic and welfare work

←

Malaya Conference W.S.C.S. vice presidents, Mrs. J. V. Ayaduray and Mrs. Evelyn Chan, of Kuala Lumpur. Mrs. Ayaduray is wife of a District Superintendent. Mrs. Chan is principal of the Methodist Girls' Afternoon School, Kuala Lumpur.